

John 4-5

III. Period of Consideration. V. 1:35-6:71

1. Christ and the Disciples. V. 1:35-2:12

2. Christ and the Jews. V. 2:13-3:36

CHAPTER 4:

3. Christ and the Samaritans. V. 4:1-45

V. 1

1. "Therefore" = reference to John 3:22-26 concerning the work of John the Baptist and the jealousy of his disciples.

2. "Lord" = supreme in authority; Master; Jesus the Christ.

3. "Knew" = to know by experience, either divine or human; how He knew we are not informed, whether by that power of omniscience by which He knew all things (John 2:24) or whether some person had informed Him of it.

4. "Pharisees" = a Jewish religious sect which was organized in the second century BC during the period between Malachi and Matthew when there was no recorded revelation from God; they placed oral tradition equal or above the Word of God; they claimed the authority to regulate the rites and ceremonies of Jewish religion and because of that they supposed they had a right to inquire into the conduct of both John the Baptist (John 1:19-24) and our Lord.

5. "Had heard" = to perceive by the ear what is announced in one's presence.

6. "Jesus" = the earthly name of God incarnate (God robed with flesh); the Saviour of mankind.

7. "Made" = to produce; refers to being saved; the tense is continuous.

8. "Baptized" = to immerse; to make fully wet; the tense is continuous.

9. "Disciples" = a learner; pupil; denotes one who follows one's teaching to the extent they are said to be imitators of their teachers.

10. "More" = greater in quantity.

11. "John" = John the Baptist.

V. 2

1. John the writer of this book inserts this verse to explain how Jesus baptized.

2. Jesus did the baptizing through the disciples. If He had baptized, it might have made unhappy divisions among His followers because those baptized by Him might have considered themselves more worthy or honored than others.

V. 3

1. "He" = Jesus.

2. "Left" = began His journey from Judea to Galilee; He probably did this to avoid conflict with the Pharisees; evidently He did not wish to bring the coming conflict to an issue yet for His "time had not yet come" to die on the cross (John 7:6,8); though He feared not death and did not shrink from suffering, yet He did not needlessly throw Himself into danger or provoke opposition.

3. "Judaea" = Judea; the region around Jerusalem.

4. "Departed" = to go away.

5. "Again" = reference to John 2:1-12 where He had been in Galilee previously.

6. "Into" = to come to a point, place, and time with a purpose; our Lord never moved without purpose.

7. "Galilee" = the name of a region of northern Palestine, bordered on the north by Syria, on the west by Sidon and Tyre, on the south by Samaria, and on the east by the Jordan river.

V. 4

1. "He" = Jesus.

2. "Must needs" = it is necessary; because God had planned for this sinful woman to meet Jesus and find in Him the water of life.

3. "Go" = to pass.

4. "Samaria" = a territory in Palestine between Judea and Galilee; most Jews took a circular route around Samaria by going on the east of Jordan; this was due to hatred by

the Jews of the Samaritans because they were "half-breeds," being part Jew and part Gentile due to the mixed marriage of the Assyrians and the captivity of the Northern Kingdom.

V. 5

1. "Then" = these things being so.
2. "Cometh" = to come from one place to another.
3. "He" = Jesus.
4. "City of Samaria" = "Sychar" = probably the chief city of the Samaritans since they did not live in all Samaria; located near Shechem, where Joseph's bones were buried (Gen. 50:25-26; Exo. 13:19; Josh. 24:32); between Mount Ebal (Mount of cursing) and Mount Gerizim (Mount of blessing) where Joshua assembled the people and read the blessings and cursings as Moses commanded. (Josh. 8:30-35; Deut. 27)
5. "Called" = named.
6. "Near" = close by; not far.
7. "Parcel of ground" = piece of ground; field.
8. "Jacob" = the second son of Isaac; name means "heel catcher" or "supplanter;" name changed to "Israel" when saved in Gen. 32 which means "Prince with God."
9. "Joseph" = the eleventh son of Jacob but the first son by Jacob's wife Rachel.

V. 6

1. "Jacob's well" = a well fed by a spring about 100 feet deep outside the city of Sychar; not mentioned in the OT; may have been called Jacob's well either because it was handed down by tradition that he dug it (don't actually know who dug it; Jacob bought a piece of land after he was saved when he came in this area in Gen. 33:18-19), or because it was near to the land which he gave Joseph; it is at the foot of Mount Gerizim.
2. "There" = in that place; Sychar.
3. "Being wearied" = tired; exhausted; the tense is perfect which indicates being in a state of weariness; Jesus was God and at the same time man thus being man, He experienced being tired in His flesh which is one reason He understands us. (Heb. 4:15; 2:18)
4. "*His*" = Jesus; in italics, thus supplied by the translators.

5. "Journey" = trip from Judea to this location headed for Galilee.
6. "With" = from.
7. "Sat" = to sit down; the tense indicates "was sitting."
8. "Thus" = in this manner; refers to Jesus being weary which resulted in Him sitting on the well; the well was a meeting site and a resting place for travelers.
9. "On" = at, by, or near; the well was covered with a large stone which was rolled away so one could draw water and Jesus probably was sitting on the ground close to the well; not upon a throne, not upon a cushion, but simply upon the ground because He had an appointment in the plan of God; the woman was a part of the plan, but a larger design was for the entire population of the Samaritans to hear the gospel as it was presented to them.
10. "About" = John gives the approximate time.
11. "Sixth hour" = Jewish time--12 o'clock noon when the sun was hot and high.

V. 7

1. "Cometh" = to come from one place to another; the woman came from the city of Sychar to this well.
2. "Woman of Samaria" = a woman who was a Samaritan from the city of Sychar.
3. "To draw water" = gives the reason for her coming; she seems to be alone probably because she was not welcomed by the women who usually came to the well at sundown due to her lifestyle--she was living in open adultery, therefore she came at noon instead of sundown which was the time when women normally came for water.
4. "Saith" = to speak out; women did not talk to men in public unless the man began the dialogue; furthermore, she was a Samaritan, and Jesus was a Jew; Samaritans and Jews had no social contact.
5. "Give me to drink" = supply or furnish me a drink; the request was made that it might give Him occasion to deal with the real problem at hand--the need of her soul.

V. 8

1. John lets us know where the disciples were at this time.
2. "Were gone away" = they had left Jesus at the well and had gone into Sychar to buy something to eat for the noon meal--the common time of the Jewish meal; they had already gone before the woman came.

3. "His" = Jesus.
4. "Disciples" = followers.
5. "City" = Sychar.
6. "Buy" = to purchase in the open market place.
7. "Meat" = food; nourishment; probably bread and olive oil sop but not meat as we know meat today.

V. 9

1. "Then" = after Jesus made the request of verse 7 to her.
2. "Saith" = to speak; to point out with words.
3. "Woman of Samaria" = the Samaritan.
4. "Him" = "thou" = Jesus.
5. The woman was amazed that Jesus a Jew (she no doubt recognized His Jewish bodily features or maybe His distinguishing Jewish dialect) would ask a Samaritan such a request. The reason being the Jews have no dealings (would not associate with them) the Samaritans.
6. "Jew" = belonging to Judah.
7. "Jews" = a term referring to all Israelites.
8. "Dealings" = to associate with; negated by "no."
9. "Samaritans" = mixed race, descendants of the imported Gentile Assyrians and the poor Jews left in Palestine from the Assyrian captivity; they were hated by the Jews and despised by the Gentiles due not only to their being a mixed breed but also due to the worship for the Samaritans refused to worship in Jerusalem, preferring instead their own temple on Mount Gerizim (verse 20).

V. 10

1. "Answered" = to begin to speak, but always where something has preceded (either said or done) to which the remarks refer.
2. "Her" = "thee" = "thou" = woman of Samaria.
3. "If" = second class conditional sentence in the Greek determined as unfulfilled.

4. "Knewest" = to have absolute positive knowledge of the facts; she didn't know because she was blinded. (II Cor. 4:3-4)
5. "Gift of God" = denotes favor; refers to Jesus Himself as the gift of God to the world given to save men from the second death. (John 3:16)
6. "Who it is that saith unto thee" = the Messiah that is speaking.
7. "Wouldest have asked" = to beg; to call; means more than just saying words but it means to beg because one realizes their need which takes a complete work of Holy Ghost conviction (John 16:8-11) which brings understanding (so one might know; this woman did not know) so that one may call (beg; ask) upon Him (Jesus as Lord; Rom. 10:13; I Cor. 12:3) for living water.
8. "He" = Jesus the Messiah.
9. "Living water" = refers to Himself. (John 1:4; I John 5:12)

V. 11

1. "Woman" = woman of Samaria.
2. "Saith" = to speak.
3. "Him" = "thou" = Jesus.
4. "Sir" = a title of honor expressive of respect and reverence; a title with which servants greet their master.
5. "Thou hast nothing to draw with" = it seems that there were no means of drawing water affixed to the well; probably each one took a pail or pitcher and a cord with them when they went to the well for the purpose of drawing water; the woman could see that Jesus had no means of drawing water.
6. "The well is deep" = believed to be about 100 feet deep.
7. "Whence" = from what source; the woman was interested in the source of such water because there was no water for miles that could compare with that of Jacob's well.
8. "Then" = these things being so; referring to Him having no means to draw water.
9. The woman is saying, I really don't understand what you are talking about. She is just being honest.

V. 12

1. "Art" = are.
2. "Thou" = Jesus.
3. "Greater" = context may mean wiser; to find water and furnish a good well in that region was of great importance; it seems she meant are you better able to find water than Jacob was--to do so implied more knowledge or skill than Jacob had; we have a record of Abraham and Isaac as being well diggers but not Jacob; we know not if he dug this well but the woman believed he did--tradition.
4. "Our father Jacob" = refers to the Samaritan's claim that they (not the Jews) were the true descendants of Jacob; really the Samaritans were composed partly of the remnant of the ten tribes and partly of the people sent from Assyria but still they considered themselves descendants of Jacob.
5. "Which" = who; Jacob is a person not a thing.
6. "Gave" = to give something to someone; this was doubtless the tradition but there is no evidence that this is true.
7. "Us" = Samaritans.
8. "And drank thereof himself, and his children, and his cattle" = this was added by the woman to commend the water of the well.

V. 13

1. "Answered" = to give an answer to a question proposed; He did not directly answer her question, or say that He was greater than Jacob but He gave her an answer by which she might come to a conclusion that He was.
2. "Her" = the woman of Samaria.
3. "Whosoever" = each and everyone.
4. "Drinketh" = partake water to quench one's thirst; the tense is continuous which indicates the need to drink again, which Jesus says.
5. "This water" = physical water of Jacob's well.
6. "Shall thirst again" = physical water quenches thirst only for a short time and then there is a need to drink again.

V. 14

1. "But" = contrast between physical water (verse 13) and spiritual water--living water.

2. "Whosoever" = each and everyone.
3. "Drinketh" = figuratively, to receive into the soul that which serves to refresh, strengthen, and nourish it unto eternal life; the tense is point action which indicates a once for all time drink.
4. "The water He shall give" = refers to living water--Himself.
5. "I" = Jesus the Messiah.
6. "Him" = whosoever.
7. "Shall never thirst" = shall be satisfied with Christ and will not seek for happiness in other objects.
8. "But the water that I shall give him shall be in him a well of water springing up into everlasting life:"
 - A. "Well of water" = indicates a constant supply, as an unfailing fountain; refers to the Holy Ghost. (John 7:37-39)
 - B. "Springing up" = to bubble or spring up like a fountain; not a stagnant pool; not like a physical well but an ever-living fountain, that flows at all seasons of the year and in all circumstances.
 - C. "Shall be in Him" = in one's heart.
 - D. "Into everlasting life" = it will continue forever; not temporary.
9. The women's curiosity is keenly excited about this new kind of water.

V. 15

1. "Woman" = the woman of Samaria.
2. "Saith" = to point out with words.
3. "Him" = Jesus.
4. "Sir" = a title of honor expressive of respect and reverence; a title with which servants greet their master.
5. "Give" = supply; furnish.
6. "This water" = the living water Jesus spoke of.
7. "That" = gives the reasons she wanted the living water:

A. "I thirst not" = not thirst again.

B. "Neither come hither to draw" = will not have to make any more trips to the well to draw up water.

8. "Hither" = here.

9. Note: This woman ask Jesus for salvation (living water) and did not receive it, because she did not understand nor recognize her real need, and her motive was wrong. This proves wrong those who say that all you have to do to be saved is just ask. Those use Rom. 10:13 as their basis but do not understand the work of the Holy Ghost in calling. (I Cor. 12:3)

V. 16

1. "Jesus" = the Messiah.

2. "Saith" = to point out with words.

3. "Her" = "thy" = woman of Samaria.

4. "Go" = depart and go back into the city of Sychar.

5. "Call" = to call out of and come to one, which Jesus states--double emphasis.

6. "Husband" = the man she was married to.

7. "Come" = to come from one place to another--from the city of Sychar to Jacob's well; a command which involves obedience.

8. "Hither" = here.

V. 17

1. "The woman" = woman of Samaria.

2. "Answered" = to begin to speak but always where something has preceded to which the remarks refer.

3. "Said" = to speak.

4. "I" = "her" = "thou" = the woman of Samaria.

5. "I have no husband" = she had her "man" but not a legal "husband;" her language veils her deceit.

6. "Hast" = has.
7. "Well" = rightly; Jesus knew her situation.
8. Jesus protects her person by not calling her name, but He exposes the sin.

V. 18

1. "Thou" = "thy" = woman of Samaria.
2. "Hast had" = has had in the past.
3. "Husbands" = men.
4. "He whom thou now hast" = refers to the man she was at present living with.
5. "Is not thy husband" = is not in the full and legal sense the woman's husband; Jesus is dealing with her sin--adultery.
6. "In that saidst thou truly" = refers to what the woman had said in verse 17; she had spoke the truth in her statement.

V. 19

1. "The woman" = "I" = the woman of Samaria.
2. "Saith" = to point out with words.
3. "Him" = "thou" = Jesus.
4. "Sir" = a title of honor expressive of respect and reverence; a title with which servants greet their masters.
5. "Perceive" = to discern; to come to understand some things; the tense indicates she was beginning to perceive.
6. "Art" = are.
7. "A prophet" = context indicates this means one who knew her heart and life; therefore, one who must have come from God; she wanted to change the subject to some theological dispute.
8. We need to realize that all that was said that day John did not record for the woman later spoke of Jesus as telling her all things she ever had done. (verse 29)

V. 20

1. "Our fathers" = refers to their Samaritan ancestors; may also indicate the patriarchs (Abraham, Isaac, and Jacob) had also worshipped in this mountain; they had been taught this by tradition; they had been taught that Abraham sacrificed Isaac on Mount Gerizim (of course he didn't).
2. "Worshipped" = refers to a place where they came to worship
3. "This mountain" = probably pointing up to Mount Gerizim; Jacob's well was situated at the foot of this mountain; refers to Mount Gerizim which was called the mount of blessing (Deut. 27); history says a priest kin to the high priest in Jerusalem married the daughter of a foreigner--Sanballat; the elders at Jerusalem commanded him either to divorce her, or no longer approach the altar in Jerusalem; Nehemiah forced him to leave the country (chased; Neh. 13:28), and he took refuge with Sanballat (the enemy of God; Neh. 2:10) who later built him a temple on Mount Gerizim and placed him as priest there; that temple was destroyed in 129 BC and was not rebuilt, but the Samaritans continued to offer sacrifices at this site even unto Jesus day--the very day He was speaking to this Samaritan woman.
4. "Ye" = plural, thus referring to the Jews; Jesus may have said such in His discourse with the woman.
5. "Say" = to speak; this may indicate that Jesus spoke more to this woman than what is recorded; the Greek is in the plural which may indicate the woman was referring to the Jews and what they had said.
6. "In Jerusalem" = the place where the temple was built in accordance with the promise and command of God (Deut. 12:5,11); David and Solomon followed the Lord's direction. (I Kings 5:5,12; 6:1,14,38b)
7. " Place" = city.
8. "Men ought" = "it is necessary" = there is no word in the Greek for men even though it is not in italics; means it is right and proper to worship there and nowhere else; even the synagogues were not worship places; they were places for instruction.
9. "Worship" = to kiss toward the Son; expressed by kneeling in order to express respect or to make supplication.
10. There was a big controversy between the Jews and Samaritans concerning where was the right place to worship. And the woman may have felt that by raising this controversy she would turn the attention of Jesus away from herself or she may have wanted more understanding on this subject.

V. 21

1. "Jesus" = the Messiah.
2. "Saith" = to point out with words.
3. "Woman" = title Jesus used to address this woman; this is a title of respect, not one of disrespect as we would think concerning this sinful woman, for Jesus had used the same title to address His mother in John 2:4; thus we see the level of respect He showed to even this fallen woman. (Rom. 5:8)
4. "Believe me" = this is a command from Jesus to this woman to trust Him, to exercise faith in what He was about to reveal to her; she had professed to believe that he was a prophet, but now Jesus commands her to believe what He is about to say; one can obey what He says (speaks) to them; John 6:63 refers to words He quickens to you not some words on paper you try to make yourself believe; Rom. 10:17 refers to every utterance (word) of God--words He speaks, reveals, or makes alive unto you, not some word you read or hear from the Bible, books, or a preacher (even though He can quicken that to one), but words He speaks; He is speaking to this woman with authority.
5. "Hour" = a certain time that is fixed in the mind of God.
6. "Cometh" = the tense indicates the hour "is coming" or "is near."
7. "When ye shall neither in this mountain, nor yet at Jerusalem worship the Father" = Jesus is saying the controversy you speak of is not as important as you think; the time is coming when worship will not be confined to a single place; He does not say that there would be no worship of God in that mountain or in Jerusalem, but that He would be worshipped in other places as well as there.
8. "The Father" = God the Father of Jesus Christ.

V. 22

1. "Ye" = plural; therefore includes not only the woman but also all the Samaritans.
2. "Worship ye know not what" = refers to the ignorance (know not) and corruption of the Samaritan worship; the tense is perfect which means a past completed action with existing results; they had come in contact with the Word of God but they only received the first five books of Moses and rejected the prophets and what they had to say concerning the true God; therefore, they did not know what they worshipped for they joined the worship of idols to that of the true God.
3. "We" = the Jews including Jesus.
4. "Know what we worship" = the tense is also perfect; the Jews received the prophets as well as Moses (first five books of the Bible), and they worshipped in the place appointed by God and they did it in accordance with the direction and teaching of the prophets.

5. "Salvation" = deliverance; refers to the Messianic deliverance which had long been the hope of God's chosen people.
6. "Of" = out of; the Messiah, who will bring salvation, is to proceed from the Jews. (Luke 2:25-30)
7. "Jews" = belonging to the Jewish nation; descriptive of the people as distinct from the Gentile world.

V. 23

1. "Hour" = a certain definite time.
2. "Cometh" = is coming.
3. "Now is" = at this time; the present.
4. "True" = opposite to what is counterfeit or pretended; genuine.
5. "Worshippers" = one who worships.
6. "Worship" = to kiss toward the Son; expressed by kneeling in order to express respect or make supplication.
7. "Father" = God the Father of Jesus Christ.
8. "In spirit" = word stands opposed to rites and ceremonies, and to the pomp of external worship; refers to the mind, the soul, and the heart; involved worshipping with a sincere mind, a simple offering of gratitude and prayer and a desire to glorify Him all without external pomp and splendor; includes the influence of the Holy Spirit (Rom. 8:5); spiritual worship is where the heart is offered to God, and where we do not depend on external forms for acceptance.
9. "In truth" = free from falsehood; refers to not worshipping Him through the medium of shadows and types, not by sacrifices and bloody offerings, but in reality; the real is Jesus who is the truth (John 14:6); the period of law was coming to an end and the period of grace is about to begin--thus "now is."
10. "Seeketh" = to seek in order to find; desires to find; the tense is continuous action.
11. "Such" = of this kind or sort, referring to those who worship in spirit and truth.
12. "Him" = the Father; God.

V. 24

1. "God" = referring to God the Father, the first person in the Trinity.
2. "God *is* a Spirit" = means that God by His very nature is Spirit; He is without body--not material or composed of parts; He is invisible, in every place, pure and holy; as such He dwells not in temples made by hands (Acts 7:48; II Chron. 6:17-18); He has revealed Himself in His Son. (John 14:6-9)
3. "They" = anybody; anyone and everyone.
4. "Worship" = to kiss toward the Son; expressed by kneeling in order to express respect or make supplication.
5. "Him" = *Him* = refers to God the Father; in italics the second time, thus applied by the translators because implied.
6. "Must" = a genuine necessity; right and proper.
7. "In spirit and truth" = see verse 23; there must be a balance; one without the other leads to error; truth without the Spirit leads to orthodoxy and deadness; Spirit without truth (really there is no such thing because the Holy Spirit will guide you into all truth [John 16:13]; thus those who say they have the Spirit, but do not walk in truth have an unholy spirit [demon] and not the Holy Spirit) leads to fanaticism.

V. 25

1. "The woman" = woman of Samaria.
2. "Saith" = said.
3. "Him" = Jesus the Messiah.
4. "I" = the woman speaking.
5. "Know" = to have absolute positive knowledge of the facts; the tense is perfect which means at a point in past time she came in contact with these facts and believed them and continues to do so at present; it is not enough to know facts for this woman is not saved at this point in time.
6. "Messias" = a Hebrew word for Christ--the Messiah; the Son of God.
7. "Cometh" = is coming" = He is on His way; since the Samaritans acknowledged the five books of Moses, they also expected the coming of the Messiah.
8. "Which" = who; the Messiah is a person not a thing.
9. "Called" = named.
10. "When" = at point He (Christ) comes (is come) on the scene.

11. "Will tell" = make known; to announce fully.

12. "Us" = the Samaritans.

13. "All things" = He will reveal things they did not understand before.

14. This woman is blessed even at this point though not saved. You may ask why? Because she is walking in the steps of faith of Father Abraham. (Rom. 4:12) She had intellectual faith which leads to a seeking faith (she did not leave the well when Jesus began to speak to her). Instead she wanted to know more about this living water and worship He had talked about. Thus that seeking faith lead her to a revelation of who the Messiah really is as He revealed Himself to her in verse 26 and she exercised saving faith all because Jesus "must needs go through Samaria." (verse 4)

V. 26

1. "Jesus" = the Messiah.

2. "Saith" = to point out with words.

3. "Her" = "thee" = the woman of Samaria.

4. "I" = "*he*" = Jesus the Messiah.

5. "Speak" = to use words in order to declare one's thoughts.

6. "Am" = to be present; really "I am" = a direct statement that He is God Himself; a direct claim that He is Lord and Redeemer just as God the Father is.

7. In plain language Jesus now declares that He is the Messiah, the One the woman was expecting to come. This is the first time Jesus openly professed He was the Messiah.

V. 27

1. "Upon this" = at this point of time in the conversation between Jesus and the Woman.

2. "Came" = to come from one place to another; they came from Sychar where they had been to buy food, back to Jacob's well where they had left Jesus.

3. "His" = "*he*" = "*thou*" = Jesus.

4. "Disciples" = followers.

5. "Marvelled" = wondered; describes the astonishment of the disciples as they watched Jesus talking with the woman.

6. "Talked" = carried on a conversation with this woman; this indicates the disciples saw Jesus talking with the woman as they neared the well even though they may not have heard what Jesus said.
7. "The woman" = "a woman" in the Greek; the disciples marvelled for two reasons:
 - A. Because she was a Samaritan talking with a Jew.
 - B. Because of the Rabbi's precept--"Let no man talk with a woman in the street, not even with his own wife;" the disciples held Jesus to be a rabbi and felt that He was acting in a way beneath His dignity.
8. "Yet" = but; reveals the contrast between their thinking and action.
9. "No man" = not one of the disciples; they had such respect and reverence for Jesus that they did not ask Him the reason for His conduct.
10. "Said" = to speak up.
11. They wondered "what" and "why" but they did not question His integrity; therefore, they refrained from asking either:
 - A. "What seekest thou?" = what information were you desiring from this woman.
 - B. "Why talkest thou with her?" = why did you enter into conversation with this Samaritan woman?

V. 28

1. "The woman" = woman of Samaria.
2. "Then" = at the point Jesus revealed Himself as the Messiah; Jesus had commanded the woman to believe Him in verse 21 and now she does believe that He is the Messiah which immediately resulted in her going and telling others.
3. "Left her waterpot" = in her excitement temporal things gave way to life's most important priorities--those dealing with the soul and not the body; her first impulse did not concern the water or her waterpot but that others should meet the Messiah.
4. "Went her way into the city" = left the well and travelled the distance (about a mile) to the city of Sychar.
5. "Saith" = to point out with words; the tense is continuous which indicates she told of her encounter with the Messiah again and again.
6. "Men" = word actually refers to human beings not men only; most of our preaching in the past refers to her as talking to the men only but it seems she may have told everyone she met.

V. 29

1. "Come" = come go with me back to the well.
2. "See" = to perceive with the eyes; this word in the Greek also means to know--to have an absolute positive knowledge of the facts; this woman wanted more for the people she witnessed to than just to see a man; she wanted them to come to the same conclusion she had--that Jesus was the Messiah.
3. "Which" = who; Jesus is a person not a thing.
4. "Told me all things that ever I did" = no doubt there was more said by Jesus than what is recorded but not every single thing the woman had done was told her because there was not enough time for that to occur; but Jesus gave her ample evidence to convince her here that He could have told her all things she had ever done.
5. "Is not this the Christ?" = "could this be the Christ?" = she is already convinced, herself, but she puts the question in a hesitant form to avoid arousing opposition; the question she submitted to them was whether this was not satisfactory proof that He was the Christ--the Messiah.
6. She may have said more than what is recorded.

V. 30

1. "Then" = after seeing and hearing the woman; her words brought a ready response.
2. "They" = the people of the city; the Samaritans; the women may have gone to the well as well as the men because the word "men" in verse 28 is a general term for human beings--men and women.
3. "Went out" = to go forth from the city of Sychar; the Greek construction describes there was an immediate rush out of the city by the people.
4. "Came" = to come from one place to another--Jacob's well where Jesus was; the Greek construction graphically pictures a long continuing procession as they approached Him--Jesus the Messiah.

V. 31

1. "In the mean while" = between; means while the woman was telling the people of Sychar who she had met, the disciples were trying to get Jesus to eat the food they had earlier purchased in Sychar.

2. "His" = "him" = Jesus.
3. "Disciples" = followers.
4. "Prayed" = asked; the tense indicates they asked Him again and again.
5. "Saying" = to speak; to point out with words.
6. "Master" = teacher; one who is fitted to teach; a title of respect.
7. "Eat" = to take food; it had been hours since they had eaten and they knew Jesus needed food; thus, they showed a concern for Jesus by insisting He eat.
8. Their concern for the welfare of Jesus overcame their surprise about the conversation between Him and the woman.

V. 32

1. "But" = reveals the contrast between Jesus' thinking and the disciples' thinking.
2. "He" = "I" = Jesus.
3. "Said" = to speak.
4. "Them" = "ye" = disciples.
5. "Have" = possess; the tense is continuous.
6. "Meat to eat" = nourishment; food; in context refers to spiritual food.
7. "Know not of" = do not have an understanding or knowledge about.

V. 33

1. "Therefore" = in view of what had just been said.
2. "Said" = to speak with words.
3. "Disciples" = followers.
4. "One to another" = to each other; the disciples questioned among themselves; John was there and he later records this.
5. "Hath" = has.
6. "Any man" = someone; any one.

7. "Brought him *ought* to eat" = brought Him (Jesus) something to eat while they had been in Sychar purchasing food; the disciples did not understand what Jesus was saying about the spiritual food He had; they did not understand why Jesus was not eating.

V. 34

1. "Jesus" = the Messiah.
2. "Saith" = to point out with words.
3. "Them" = His disciples.
4. "My" = "me" = Jesus.
5. "Meat" = nourishment; that which satisfies; He is referring to the spiritual not the physical.
6. "To do" = to carry out; to execute; the tense is continuous.
7. "Will" = what the Father (Him) wishes or has determined should be done; Jesus' great object and design of His life was to do the will of the Father in regard to the salvation of men. (John 6:38)
8. "Sent" = to appoint to go to a place with a purpose; Jesus never doubted that the Father sent Him.
9. "Him" = "his" = God the Father.
10. "To finish" = accomplish; to carry through completely; to bring to an end; in His intercessory prayer He says He has done the task the Father gave Him to do (John 17:4); on the cross He cried, "It is finished." (John 19:30)
11. "Work" = equivalent to "will" = what the Father has determined to be done.
12. Jesus came to do the Father's will by teaching, by preaching, by His example, and by His death on the cross for man's sin. This was His "meat" or nourishment--carrying out the Father's will in revealing Himself to this Samaritan woman.

V. 35

1. "Say ye" = this seemed to have been a proverb men of that day said, negated by "not."
2. "There are yet four months" = may refer to the approximate time from sowing the seed to the harvest in Judea.

3. "Then cometh harvest" = time when the grain is reaped.
4. "Behold" = an exclamation; means to look.
5. "I" = Jesus.
6. "Say" = to point out with words.
7. "You" = "your" = His disciples.
8. "Lift up your eyes, and look on the fields" = look at the Samaritans coming; this is double emphasis being used with "behold."
9. "Fields" = not wheat or corn fields but the Samaritans coming from the city of Sychar.
10. "For" = gives the reason they were to look.
11. "They" = refers to the fields; in this case the multitude of Samaritans coming.
12. "White already to harvest" = grain, when ripe, turns from a green to a yellow or light color, indicating it is time to reap it; the Samaritans may have been wearing white turbans and their coming toward Jacob's well may have looked like a white field; in any case the Samaritans were like ripe wheat ready for harvest.
13. In Luke 10:2 Jesus said the harvest is great but the laborers are few. Why is that? Because we have been blinded to the need. May the Lord help us to look on the fields white unto harvest--spiritually speaking.

V. 36

1. "He" = anyone who reaps or sows.
2. "Reapeth" = to harvest; the tense is continuous.
3. "Recieveth" = to gain; obtain.
4. "Wages" = dues paid for work; this is true in a physical harvest and also true in the ministry (I Cor. 9:7-14) since Jesus is using the spiritual application as the next phrase brings out.
5. "Gathereth fruit" = to gather together souls; refers to being a human instrument used in converting souls.
6. "Life eternal" = everlasting life; the harvest Jesus is talking about is not temporary, like gathering grain, but shall result in everlasting life.
7. "That both he that soweth and he that reapeth may rejoice together" = it is a united work; it does not matter whether we sow the seed or whether we reap the harvest, it is

part of the same work, and whatever we have part in gives us reason to rejoice; Paul may plant and Apollos water but God gives the increase; the teacher in Sunday School who sows the seed in early life shall rejoice with the minister of the gospel who may gather in the harvest; both join in giving all praise to God for we are co-laborers together. (I Cor. 3:6-9)

8. "Rejoice" = to be glad and rejoice exceedingly.

V. 37

1. "And herein" = in this relation between the sower and the reaper.

2. "That saying true" = refers to a proverb that is particularly true (genuine) in the spiritual realm as well as the physical.

3. "One soweth, and another reapeth" = one may preach the gospel with what may seem of no effect and another at a later time preaches the gospel and has great success; the seed which had long ago been planted sprung up in an abundant harvest. (Eccl. 11:1)

V. 38

1. "I" = Jesus.

2. "Sent" = to command to go to a place appointed; commissioned them to preach the gospel.

3. "Reap" = harvest.

4. "You" = "ye" = disciples present at this time; applies to us.

5. "Bestowed labour" = one word in the Greek; to labor with wearisome effort; negated by "no" = not.

6. "Other men laboured" = the prophets had long labored to prepare the way for the coming of the Messiah; the Jewish teachers had read and explained the law and taught the people; John the Baptist came to prepare the way for the Lord; the Lord Himself by His personal ministry taught the people and prepared them so that they could respond to the preaching of the apostles.

7. "Ye are entered into their labours" = refers to the fruit and blessed results of other men's labor.

V. 39

1. "Many" = a large number.
2. "Samaritans" = mixed race; descendants of the imported Gentile Assyrians and the poor Jews left in Palestine from the Assyrian captivity; they were hated by the Jews and despised by the Gentiles due not only to their being a mixed breed but also due to worship, for the Samaritans refused to worship in Jerusalem, preferring instead their own temple on Mount Gerizim. (verse 20)
3. "That city" = Sychar.
4. "Believed" = to put trust in; to be persuaded; means they believed with saving faith that Jesus was the Messiah; the tense is point action because salvation is at a point, not progressive; the preparation work that bring one to that point is progressive.
5. "On" = to come to a point, place, and time with a purpose; this could not have happened unless the power of the Holy Spirit enabled them to do so.
6. "Him" = "He" = Jesus, the Messiah.
7. "Saying" = words the woman of Samaria spoke to those in the city of Sychar.
8. "Which" = who; the woman is a person not a thing.
9. "Testified" = to bear witness; to give a firsthand, detailed account of what she experienced; the tense reveals a continuous action--the woman told her testimony to everyone she met; she told it again and again.
10. "He told me all that ever I did" = no doubt there was more said by Jesus than what is recorded but not every single thing the woman had done was told her because there was not enough time for that to occur; but Jesus gave her ample evidence to convince her that He could have told her all she had ever done.
11. Her testimony came not in word only but also in power, and in the Holy Ghost, and in much assurance: (I Thess. 1:5)
 - A. They knew her previous life.
 - B. They heard her speak.
 - C. They saw her joy--real joy for the first time.
 - D. They were convinced that if this man Jesus could do that for her He could for them too.
 - E. So they believed and came because of her testimony.

1. "So" = consequently; these things being so.
2. "When" = at point of time.
3. "Samaritans" = mixed race (See verse 39).
4. "Were come" = came; when they arrived at Jacob's well where Jesus was.
5. "Him" = "He" = Jesus the Messiah.
6. "They" = "them" = the Samaritans.
7. "Besought" = asked; requested.
8. "Tarry" = "abide" = to remain; to continue to be present.
9. Jesus stayed in the city of Sychar for two days during which time the reaping continued on gloriously.

V. 41

1. "Many" = a large number.
2. "More" = very many; may have been the greater part of the Samaritans referred to.
3. "Believed" = to put trust in; to be persuaded; means they believed with saving faith that Jesus was the Messiah; the tense is point action.
4. "Because" = a primary preposition denoting the channel of an act.
5. "His" = Jesus the Messiah.
6. "Word" = refers to that which Jesus Himself spoke.

V. 42

1. "Said" = to point out with words; this is what the many (we; ourselves) said who believed because of Jesus' words.
2. "Woman" = "thy" = woman of Samaria who was saved earlier that day at Jacob's well when Jesus revealed Himself to her as the Messiah.
3. "Now" = after hearing Him ourselves.
4. "Believe" = to put trust in; to be persuaded that Jesus is the Messiah.

5. "Because" = a primary proposition denoting the channel of an act; negated by "not."
6. "Saying" = speech; talk; refers to her testimony.
7. "Have heard" = to perceive by the ear what is announced in one's presence; the tense is perfect which indicates a past completed action with existing result; by using this tense when speaking these believers were saying that they would never get over what they heard that day.
8. "Know" = to have an absolute positive knowledge of the facts; the tense is also perfect.
9. "This" = this one.
10. "Indeed" = truly; most certainly.
11. "The Christ" = the Anointed One; the Messiah of the OT.
12. "Saviour" = deliverer; preserver; refers to the spiritual and eternal sense, not the physical.
13. "World" = refers to mankind--the Samaritans as well as the Jews and all the entire human race--the qualifying condition is to believe. (I Tim. 4:10)

V. 43

1. "After two days" = refers to the two days Jesus spent with the Samaritans in Sychar.
2. "He" = Jesus and His disciples with Him.
3. "Departed" = "went" = to go away; to leave.
4. "Thence" = from that place--Sychar.
5. "Into" = word means to go to a point, place, and time with a purpose; Jesus never did anything without having a purpose for what He did.
6. "Galilee" = the name of a region of northern Palestine, bordered on the north by Syria, on the west by Sidon and Tyre, on the south by Samaria, and on the east by the Jordan and the sea of Galilee.
7. Jesus did not go to His home town of Nazareth, which is a city of Galilee, the reason why is brought out in verse 44. It seems He went straight to Cana as verse 46 brings out.

V. 44

1. "For" = gives the reason Jesus went into Galilee.
2. "Jesus" = the earthly name of God incarnate (God robed with flesh); the Saviour of mankind.
3. "Testified" = to affirm what one knows; this is John's explanation of the conduct of Jesus by quoting a proverb often used by Jesus but not necessarily used by Jesus on this occasion. (Mat. 13:57; Mark 6:4; Luke 4:24)
4. "Prophet" = foreteller; one moved by the Spirit of God declaring what he has received by inspiration (God-breathed) concerning future events; Jesus was a prophet.
5. "Hath" = to have, own, or possess.
6. "Honour" = reverence; denotes reverence and respect for one's office or rank, in this case "prophet;" negated by "no."
7. "His own" = pertaining to one's self.
8. "Country" = one's own native place--city--Nazareth; some say this refers to Judah because Jesus was of the tribe of Judah and born in Bethlehem, Judea and He had to leave Judea due to the hostility of the Pharisees there; but the synoptics (similar; refers to Matthew, Mark, and Luke) when using this quote of Jesus, refer to Nazareth as His own country (Mat. 13:54-58); Nazareth was where He was twice rejected (recorded--may have been more).

V. 45

1. "Then" = these things being so; Jesus went into Galilee but not Nazareth.
2. "He" = "him" = Jesus the Messiah.
3. "Was come" = came; to come from one place to another.
4. "Into" = to come to a point, place, and time with a purpose; our Lord never moves without purpose or plan.
5. "Galilee" = the name of a region of northern Palestine bordered on the north by Syria, on the west by Sidon and Tyre, and on the south by Samaria, and on the east by the Jordan and Sea of Galilee.
6. "Galilaeans" = natives of Galilee.
7. "Received" = to receive hospitality; to welcome.
8. "Having seen" = to see with the eyes; to experience; the tense is perfect which means at a point in past time (at the feast) they saw and experience first hand the miracles Jesus performed and at present they could still see them (miracles performed);

they never got over what they experienced in the presence of Jesus at the feast in Jerusalem.

9. "All things" = refers to the miracles He did. (John 2:23)

10. "Did" = performed; produced.

11. "Jerusalem" = the city where the feast was observed.

12. "Feast" = the first passover feast (included the feasts of unleavened bread and of firstfruits) Jesus attended after He began His public ministry; this occurrence was recorded in John 2:13-25.

4. Christ and the Nobleman. V. 46-54

V. 46

1. "So" = consequently; due to not being accepted in His own city Jesus went to another city.

2. "Came" = to come from one place to another.

3. "Again" = a second time; the first being in John 2:1-11.

4. "Into" = to come to a point, place, and time with a purpose; Jesus always moves with purpose.

5. "Cana" = a village in Galilee about 5 miles NE of Nazareth, Jesus' hometown; it is called "Cana of Galilee" to distinguish it from another Cana in the tribe of Ephraim; the native place of Nathanael. (John 21:2)

6. "Where he had made the water wine" = a reference to His first miracle recorded in John 2:1-11 which no doubt was still remembered by some--all who were there.

7. "He" = Jesus the Messiah.

8. "There" = in Cana of Galilee.

9. "Certain" = John by using this word lets us know this event really happened and was not just some made up story; John probably could have called this man's name.

10. "Nobleman" = one connected with a king either by blood or by office; we do not know for certain what this nobleman's connection was.

11. "Whose" = nobleman's.

12. "Son" = his male offspring.

13. "Was sick" = to be feeble, weak, or without strength; the tense indicates a condition of weakness, feebleness, frailness, and sickness.

14. "Capernaum" = a flourishing city (at the time of this incident) of Galilee situated on the NW shore of the Sea of Galilee near the place where the Jordan flows into the lake; it is located about a day's journey from Cana, where Jesus then was.

V. 47

1. First and second "he" = the nobleman.

2. "Heard" = to perceive by the ear what is announced in one's presence; the news about Jesus spread rapidly.

3. "Jesus" = the earthly name of God incarnate (God robed with flesh); the Saviour of mankind.

4. "Was come" = had arrived; was present in Galilee.

5. "Judaean" = the region round about Jerusalem which is the city from which Jesus came from.

6. "Into Galilee" = see notes on verse 46.

7. "Went" = he left Capernaum and traveled the day's journey to Cana where Jesus was; the Greek construction indicates he went off at once--once he heard Jesus was in Cana.

8. "Him" = Jesus the Messiah.

9. "Besought" = to request; entreat; beg; the Greek construction indicates he began to beg and kept it up.

10. Third "he" = Jesus the Messiah.

11. "Would come down" = geographically Capernaum is at a lower elevation than Cana; the Greek construction implies that he wanted Jesus to come at once--immediately.

12. "Heal" = to make whole; to cure; to completely heal.

13. "His" = the nobleman's

14. "Son" = his male offspring.

15. "For" = gives the reason he wanted Jesus to come at once.

16. Fourth "he" = the nobleman's son.

17. "Was at the point" = one word in the Greek; means to be about to die; this seems to be the condition of the son when the nobleman left Capernaum at least 10-12 hours before (a day's journey).

18. "Death" = the natural death of man; separation of the soul and spirit from the body.

V. 48

1. "Then" = after the nobleman repeatedly begged Jesus to come heal his son.

2. "Said" = spoke.

3. "Jesus" = the earthly name of God incarnate (God robed with flesh); the Saviour of mankind.

4. "Him" = the nobleman.

5. "Except" = unless; introduces a third class conditional sentence which reveals a condition undetermined but with the prospect of determination.

6. "Ye" = this word in the Greek is interesting; Jesus spoke to him--the nobleman--a singular pronoun and now He uses the plural which indicates He is talking to all the Galileans present, as well as the nobleman.

7. "See" = to perceive with the eyes so that you will have an absolute positive knowledge of the facts, in this case signs and wonders.

8. "Signs" = miracles; finger posts of God; proof that Jesus was sent from God.

9. "Wonders" = the unusual or remarkable events which attended Jesus and caused wonder or amazement.

10. "Will believe" = to think to be true; to be persuaded of; to place confidence in; negated by "not."

V. 49

1. "Nobleman" = one connected with a king, either by blood or by office; we do not know for certain what this nobleman's connection was.

2. "Saith" = to point out with words.

3. "Him" = Jesus the Messiah.

4. "Sir" = a title of respect.

5. "Come down" = geographically Capernaum is at a lower elevation than Cana; the Greek construction gives a tone of urgency; the nobleman was not willing that Jesus delay one moment--not even to address the people; this language indicates that the nobleman thought that Jesus only had power to heal when He was present with the one who needed healing.

6. "Ere" = before; the son was at the point of death when the nobleman left home which was possibly 12 hours before. (See verse 47)

7. "Child" = little child; the nobleman's son.

8. "Die" = refers to the natural death of man; separation of the soul and spirit from the body.

V. 50

1. "Jesus" = the earthly name of God incarnate (God robed with flesh); the Saviour of mankind.

2. "Saith" = to speak; to point out with words.

3. "Him" = "he" = the nobleman.

4. "Go thy way" = this is a command to "be going" on your way.

5. "Thy son" = the nobleman's offspring.

6. "Liveth" = to live, breathe, and be among the living; this means "thy son is living and will not die;" this is the Lord's promise spoken to the nobleman.

7. "Man" = the nobleman.

8. "Believed" = to be persuaded of; to think to be true.

9. "Word" = the promise the Lord spoke to him.

10. The nobleman had instantaneous faith due to the Lord speaking personally to him. (Rom. 10:17--word here means utterance of God, not just name it and claim it--ink on paper, but a promise spoken to him personally; John 6:63)

11. "His" = the nobleman.

12. "Went his way" = was going; started on his way (immediately); acted in faith.

13. Jesus' command was followed by instant obedience. (James 2:20) Faith will move you to obey.

V. 51

1. "As he was now going down" = signifies continuation of his obedience as he was on his way back to his home in Capernaum.
2. "He" = "his" = "him" = "thy" = the nobleman.
3. "Servants" = bondsman; one devoted to another to the disregard of his own interest.
4. "Met" = to go to meet; the servants had left the nobleman's home and city and travelled the road to Cana on which his servants met him as he was coming back home.
5. "Told" = to bring tidings, in this case good tidings.
6. "Saying" = to speak.
7. "Thy son" = the nobleman's offspring.
8. "Liveth" = he is among the living not the dead, as you thought he would be when you left home; he has fully recovered from his sickness.

V. 52

1. "Then" = therefore; these things being so.
2. "Enquired" = asked.
3. First "he" = first "him" = the nobleman.
4. "Them" = "they" = the servants.
5. Second "he" and second "him" = the son.
6. "Hour" = the exact time.
7. "Began" = to have.
8. "Amend" = to get better; to be healed; the Greek construction reveals the nobleman's faith for he really ask at what time was he completely healed; there is no idea of progressively mending in this statement.
9. "Said" = to speak.
10. "Yesterday at the seventh hour" = this was the same time (1:00 pm--Jewish time; 7:00 pm--Roman time) that the nobleman received the promise from Jesus (verse 53); this could refer to sometime in the seventh hour.
11. "Fever" = fiery heat, the main symptom of the boy's sickness.

12. "Left" = to depart; the Greek construction indicates a definite point of the action, not a continued action.

V. 53

1. "So" = then; when the servants told the nobleman at what hour the fever left the boy.

2. "Father" = the nobleman.

3. "Knew" = to know by experience, for the boy was healed at the same time Jesus had said, "Thy son liveth." (See verse 50 for notes on this phrase.)

4. "Hour" = a certain definite time.

5. "Himself" = the nobleman.

6. "Believed" = to be persuaded of; he believed that Jesus was the Messiah; the tense is point action thus this is the point of his salvation; notice in verse 50 he believed the word Jesus spoke and acted on it but that was not salvation.

7. The nobleman's action influenced "his whole house" = means his family and probably included his servants as well; this would not include all who had not reached the knowledge of accountability; these were not saved because the nobleman believed for they had to personally believe that Jesus was the Messiah.

V. 54

1. "This is again the second miracle *that* Jesus did" = John inserts this by inspiration to tell us this is the second miracle done in Cana of Galilee; this is not the second miracle Jesus had performed for John 2:23 states He did many miracles while he was in Jerusalem.

2. "Miracle" = a sign; an exertion of divine power, producing healing (in this case), which no human power could do.

3. "Jesus" = "he" = the earthly name of God incarnate (God robed with flesh); the Saviour of mankind.

4. "Did" = performed.

5. "Was come" = having come; this verifies that John was talking about miracles done in Cana when he mentioned this was Jesus' second miracle.

6. "Judaea" = Judea; the region round about Jerusalem.

7. "Into" = to come to a point, place, and time with a purpose; Jesus never did anything without a purpose behind what He did.
8. "Galilee" = see notes on verse 47.
9. Remember in the book of John, John tells of these miracles "that you might believe that Jesus is the Christ (Messiah), the Son of God, and that believing you might have life through his name." (John 20:31)
10. The first miracle John tells about is in John 2:1-11 where Jesus turned the water into wine. This reveals that salvation is by the *Word* which is necessary but there is more things that are necessary.
11. This second miracle (healing of the nobleman's son) John records reveals that salvation is by *faith* which is also necessary. But for one to have *faith* he must hear the *Word*. (Rom. 10:17) This means more than ink on paper. It means every utterance of God brings faith. The Lord uses preachers, testimonies, and the written Word but the Holy Spirit must personalize to you what is read or heard for *faith* to be produced in you.
12. The third miracle John records is found in Chapter 5. This miracle reveals salvation is by *grace* which is also necessary for one to be saved. It takes *grace*, the *Word*, and *faith* to be saved. Thus John records these miracles that one may believe unto salvation.
13. Let us look at a simple outline of the miracle of the healing of the nobleman's son.
- A. Sorrow caused the nobleman to seek help.
 - B. He made an earnest request. (verse 47)
 - C. He received a gentle rebuke from Jesus. (verse 48)
 - D. He didn't let the rebuke turn him away. (verse 49)
 - E. He received a definite promise. (verse 50)
 - F. He acted upon the promise by faith, even though he was not saved at this point. (verse 50)
 - G. This resulted in his son being healed. (verse 51-52)
 - H. Now he exercised saving faith and was an influence to others in his household. (verse 53)

CHAPTER 5:

5. Christ and the Jewish Leaders. V. 1-47

V. 1

1. "After this" = after these things; marks an unknown space of time; this does not mean that this incident followed immediately after healing the nobleman's son; in fact much time had elapsed and many more things had been performed by Jesus of which John did not record.
2. "Feast of the Jews" = we cannot be certain which feast this was for the Jews were required by law to attend three each year--the Passover, Pentecost, and Tabernacles (Deut. 16:16); John mentions three Passovers--2:13; 6:4; 11:55 and this feast could have been another Passover since Jesus attended four during His ministry; which feast this is, is not important but the fact that Jesus attended it indicates His faithfulness to fulfill the law. (Mat. 5:17)
3. "Jews" = belonging to the Jewish nation; descriptive of the people as distinct from the Gentile world and from the followers of Christ.
4. "Jesus" = the earthly name of God incarnate (God robed with flesh); the Saviour of mankind.
5. "Went up" = to ascend; Jerusalem is at a higher elevation than Galilee where Jesus had been; the only place with a higher elevation is Hebron.
6. "Jerusalem" = the city where God chose to place His temple of worship, thus it was the city where the feasts were observed.

V. 2

1. "Now" = moreover; a word which simply shows continuation of what occurred when Jesus was at the feast.
2. "There is" = some argue that this proves that John wrote this book before the destruction of Jerusalem in AD 70 but it was probably written about AD 85-90; John speaks in the present tense because he had a vivid memory and he was reliving this incident when he wrote the book.
3. "Jerusalem" = see notes on verse 1.
4. "Sheep *market*" = sheep gate; this was located northeast of the temple area where sheep were brought into the temple area mainly for sacrifice.
5. "Pool" = a small lake or pond in which one could swim, or a place for fish, or any water collected for bathing or washing.
6. "Called" = named.

7. "In the Hebrew tongue" = in the Hebrew language--the language spoken by the Jews and in which the majority of the OT was written.
8. "Bethesda" = name means *the house of mercy*; it was named this because of its *seeming* ability to restore health to the sick and those with infirmities; notice I said *seeming* for only the Lord, the Great Physician can heal.
9. "Having" = possessing; these five porches were built all the way around the pool.
10. "Five" = in Bible numbers, five is the number of grace; thus, this miracle reveals the necessity of grace in each salvation experience.
11. "Porches" = word commonly means a covered place surrounding a building, in which people can walk or sit in hot or wet weather; in context it probably means that these were five covered areas around the pools in which the sick could remain while waiting for the moving of the water.

V. 3

1. "In these" = the five porches.
2. "Lay" = were lying; means to lie prostrate.
3. "Great" = many; much.
4. "Multitude" = a great number; the usage of these two words together indicates there were many people there and no doubt the porches were crowded.
5. "Impotent folk" = sick people; to be without strength; people who were weak and feeble due to being sick a long time; John then list three types of these sick people.
6. "Blind" = those who could not see with their physical eyes.
7. "Halt" = lame; crippled; deprived of a foot.
8. "Withered" = to dry up; refers to one's muscles being dried up to point that the muscles dwindled so that they were paralyzed.
9. "Waiting" = word means to look for and expect; describes an *active waiting* and not *passive waiting*.
10. "Moving" = agitated; it appears that this pool had medicinal value only when it was agitated or stirred; the next verse tells how this came about.

V. 4

1. "For" = introduces how the waters were moved in verse 3.
2. "Angel" = a messenger from God; a created being who is a ministering spirit waiting orders from God (Heb. 1:13-14, Mat. 18:10); there are some who try to discredit this verse and say it is not in the original but this is in accordance with the common sentiment of the Jews, the common doctrine of the Bible, and the belief of the sacred writers, and besides that it is inspired. (II Tim. 3:16)
3. "Went down" = descended; refers to celestial beings coming down to earth.
4. "At a certain season" = at a certain time; periodically; it seems the people knew about the time when this occurred, and assembled in multitude to partake of the benefits.
5. "The pool" = Bethesda.
6. "Troubled" = agitated; to cause movement to and fro.
7. "The water" = the water in the pool at Bethesda.
8. "Whosoever" = anyone.
9. "Then" = after the waters were agitated.
10. "First" = this does not necessarily mean only one person was healed; seems to refer to the first ones to descend into the pool were healed, the reason being the strong medicinal properties of the waters soon subsided, and those who could not get into the pool quick enough had to wait for the return of the angel to agitate the waters again.
11. "Troubling of the water" = to agitate; to move to and fro.
12. "Stepped" = having entered; went in; some could not walk and had to crawl in.
13. "Was made" = became.
14. "Whole" = restore to health.
15. "Whatsoever" = whatever.
16. "Disease" = sickness; infirmity of the body.
17. "He had" = he was held by; word means to keep firm possession of; that is exactly what had happened to these people waiting by the pool--the disease had taken hold of them and would not let go--kept a firm possession of them.

V. 5

1. "Certain" = indicates this was a real occurrence not just a parable.

2. "There" = in that place--by the pool waiting.
3. "Which" = who; this man was a person and not a thing.
4. "Had an infirmity" = being in the sickness.
5. "Infirmity" = want of strength; weakness; possibility to be some type of paralyzation; we do not know what his disease was but it disabled him from walking, had been hold of him for a long time--38 years, and was regarded as incurable; this may have been what we know today as polio which is not as bad today due to technological research and vaccine as it would have been in Jesus' day.

V. 6

1. "Jesus" = the earthly name of God incarnate (God robed with flesh); the Saviour of mankind.
2. "Saw" = to perceive with the eyes; He saw him before He came by because He was God (John 1:50) and that was probably the reason He came by.
3. "Him" = first "he" = the man with an infirmity.
4. "Lie" = to lie prostrate; he was unable to even sit up, let alone stand and walk.
5. "Knew" = to have knowledge of; understand; how He knew we are not told; it may have been by observation yet He knew the man had been a long time in that condition (case)--38 years; it may have been by overhearing people's comments; but really it was because He was God and being God He had omniscience or supernatural knowledge. (John 2:24-25)
6. Second "he" = Jesus the Great Physician.
7. "Saith" = to speak; really He asked a question.
8. "Wilt thou be made whole?" = this question was designed to get the man's attention so that He could cure him.
9. "Wilt" = to have a desire; to wish.
10. "Thou" = the man with an infirmity.
11. "Made" = to become.
12. "Whole" = restored to health; refers to a man who is sound in body; the Greek construction means to become instantly and completely healed; there is no thought of a progressive cure contained in this word, which is unlike those who were healed after being in the pool stirred by the angel--their health was restored gradually like you would be if you were sick and started taking medicine for that sickness.

V. 7

1. "Impotent" = to be weak and feeble due to being sick a long time; to be without strength.
2. "Answered" = to give an answer to a question proposed.
3. "Him" = Jesus, the Great Physician.
4. "Sir" = a title of respect; the man did not know who Jesus was.
5. "I" = the impotent man.
6. "Have no man" = he was helpless, friendless, and alone and must have crawled to where he was beside the pool.
7. "When" = as soon as.
8. "The water" = the water in the pool of Bethesda.
9. "Is troubled" = agitated; to move to and fro by an angel by orders from God.
10. "To put" = to throw; refers to someone throwing the man quickly into the water before anyone else; the man did not have any body to do that for him.
11. "Me" = the impotent man.
12. "Into" = to come to a point, time, and purpose; in this case the purpose was for the man to be healed.
13. "While I am coming" = refers to his crawling probably using only his hands and dragging his feet and legs.
14. "Another" = someone else; the Greek word here means another of the same kind--refers to someone sickly but evidently not as weak as this man because this other one "steppeth down before me" = gets into the water before I can.

V. 8

1. "Jesus" = the earthly name of God incarnate (God robed in flesh); the Saviour of mankind.
2. "Saith" = to point out with words; Jesus really gave three commands:
 - A. "Rise" = get up from the prostrate position you have been in for 38 years.

B. "Take up thy bed" = pick up your bed (mat; pallet; a very thin mattress holding only one person) at once.

C. "Walk" = take steps--the man had not done that for 38 years; the tense is continuous which means keep on walking.

V. 9

1. "Immediately" = at once, without any hesitation or delay.

2. "The man" = the impotent man.

3. "Was made" = became.

4. "Whole" = restored to health; sound in body.

5. "Took up his bed" = picked up his mat (bed) at once.

6. "Walked" = took steps and continued walking.

7. This man heard the word of our Lord and faith was produced just as the Word of God proclaims. (Rom. 10:17; "word" = every utterance of God; John 6:63). And he instantly obeyed. Faith quickened his feet to obedience.

8. "On the same day" = refers to the day Jesus passed by the pool of Bethesda and healed this man.

9. "Sabbath" = the seventh day (Saturday) of each week on which the Israelites were required to abstain from all work (Exo. 20:8-10); a day of rest; the law forbids carrying burdens on the Sabbath (Jer. 17:21); but the Jews by their tradition extended the obligation of the Sabbath beyond what was intended by God; by our Lord healing this man on the Sabbath showed the Jews (even though they became very upset) what the law of God really permitted on that day--works of necessity and mercy were lawful.

V. 10

1. "Jews" = belonging to the Jewish nation; descriptive of the people as distinct from the Gentile world and from the followers of Christ.

2. "Therefore" = consequently; due to the fact this healing occurred on the Sabbath day.

3. "Said" = to point out with words; notice the Jews have no words of appreciation for the sick man's welfare; they chose to accuse Jesus indirectly through the healed man.

4. "Him" = "thee" = *thy* = the impotent man now healed.

5. "Cured" = restored to health; had been healed; the tense is perfect which means a past completed act with existing results; thus, this man was completely healed and continued in that condition--remained healed.

6. "It is the sabbath day" = see notes on verse 9.

7. "It is not lawful" = means it is forbidden.

8. "To carry" = to bear away what has been raised.

9. "Bed" = mat; pallet; a very thin mattress for one person that could be rolled up and easily carried.

V. 11

1. First "he" = the impotent man who was healed.

2. "Answered" = to begin to speak, but always where something has preceded to which the remarks refer.

3. "Them" = the Jews.

4. Second "he" = Jesus the great physician; the man at this point did not know who Jesus really was.

5. "Made" = to produce; the tense reveals a completed action at once.

6. "Me" = the impotent man who was healed.

7. "Whole" = restore one to health.

8. "The same" = refers to Jesus.

9. "Said" = spoke.

10. "Take up thy bed" = pick up your bed (mat; pallet; a very thin mattress holding only one person); the tense means "at once."

11. "Walk" = take steps; the tense is continuous which means keep on walking.

12. The man told the Jews only two of the three commands Jesus spoke to him.

V. 12

1. "Then" = therefore; the Jews responded to what the man said.

2. "Asked" = to question; their question implies a contempt for anyone who would command another to break their law.
3. "What man is that which" = Who is the Man?
4. "Said" = to speak; to command.
5. "Thee" = the healed impotent man.

V. 13

1. "He" = man that was healed.
2. "Was healed" = made whole; completely cured.
3. "Wist" = to know; to understand; negated by "not."
4. "Who it was" = referring to Jesus; the man could recognize His features but he did not really know Jesus was the Messiah.
5. "For" = gives the reason why the Jews could not find Jesus; no doubt the crowd of people around the pool looked on in awe as they watched the man get up and walk when Jesus spoke, but Jesus quietly moved away from the scene.
6. "Jesus" = the earthly name of God incarnate (God robed in flesh through a virgin's womb); the Saviour of mankind.
7. "Had conveyed away" = had slipped out; to avoid a confrontation.
8. "Multitude" = a crowd; a throng of people.
9. "Being" = present.
10. "Place" = beside the pool of Bethesda.
11. "A multitude being in *that* place" = reveals the reason for Christ's departure.

V. 14

1. "Afterward" = means after the Jews had questioned the man and left him.
2. "Jesus" = the earthly name of God incarnate (God robed in flesh through a virgin's womb); the Saviour of mankind.
3. "Findeth" = to find by searching; the word shows that Jesus set a course to find this man; of course He was God, therefore He knew where he was.

4. "Him" = "thou" = the man who was healed.
5. "Temple" = a sacred place; consisted of the whole sacred enclosure--the entire aggregate of the buildings, balconies, and courts (that of the men of Israel, of the women, of the priests, and that of the Gentiles); exactly where this man was we are not told but Jesus knew and went to him; the man may have gone there first because he had been deprived of this privilege for 38 years.
6. "Said" = to speak.
7. "Behold" = an exclamation which would cause the man to listen to what Jesus was about to speak.
8. "Art made" = have become; the tense is perfect which means a past completed action with existing results.
9. "Whole" = to completely restore to health.
10. "Sin no more" = this is a command of Jesus; the Greek construction reveals two things about this statement:
 - A. Do not have an habitual life style of sin as you have in the past. In fact the Bible tells us (by the tense--present--continuous habitual life style) in I John 3:9 that a saved man cannot practice sin naturally.
 - B. There is a clear implication (due to the warning which follows) that the disease was due *directly* to personal sin as is so often the case. We reap the consequences of our sin even after we are saved. But all sickness is not due to personal sin (John 9:2-3) but all sickness *indirectly* is due to sin because Adam ate the forbidden fruit in the garden.
11. "Lest" = for fear that.
12. "Worse thing" = bad; worse than the illness you had for 38 years, bad as that is; may refer to a more grievous disease, or the pains of hell; after his second encounter with Jesus he would even be sinning against knowledge.
13. "Come unto you" = happens to you.
14. The man had been delivered from the consequences of sin that bound him and now he has come face to face with truth personified--Jesus. (John 14:6) He is at the point to receive Jesus as his Messiah or reject Him--point of salvation. Jesus warning of a worse thing upon him reminds me of those in II Peter 2:19-22 who came to the knowledge of truth but turned back to their old lifestyle and were overcome--returned to their wallow. This pattern fits the warning in Hebrew 6:4-6 where the writer is referring to the lost ("those" not "we" who are the saved) who fall away never able to find a place of repentance--a worse thing. Also Mat. 12:43-45 refers to the demon who use to live in this person (one who reformed and didn't repent; one who made a profession but didn't

have a possession) now finds his house empty and he goes and gets seven more demons to dwell inside--a worse thing.

15. I believe this man was saved at this point. He believed that Jesus was the Messiah.

V. 15

1. "Man" = the healed man.
2. "Departed" = went away; left Jesus and possibly the temple area.
3. "Told" = to make known; to announce.
4. "Jews" = belonging to the Jewish nation; descriptive of the people as distinct from the Gentile world and from the followers of Christ.
5. "Jesus" = the earthly name of God incarnate (God robed with flesh through a virgin's womb); the Saviour of mankind.
6. "Which" = who; Jesus is a person not a thing.
7. "Him" = the man healed.
8. "Whole" = restored completely to health.
9. The man's motive for doing this is unknown. He no doubt was grateful to Jesus for His healing, yet he may have desired to cooperate with his religious leaders by providing the information they originally sought in verse 12. Or he may have hoped to influence the Jews through the great miracle of his healing. He did not know that in doing this he was bringing trouble on Jesus.

V. 16

1. "Therefore" = because of this; in view of the fact that the man told the Jews it was Jesus.
2. "Jews" = see verse 15.
3. "Persecute" = to pursue in a hostile manner; to be mistreated; refers to the Jews opposing Jesus, attempting to ruin His character, trying to destroy His popularity, and probably held Him up before the people as a violator of the law of God; the tense indicates they began to persecute and kept it up; their habit of persecuting Jesus was based on His habit of healing poor, suffering, miserable, and tormented people on the Sabbath.

4. "Jesus" = the earthly name of God incarnate (God robed with flesh through a virgin's womb); the Saviour of mankind.
5. "Sought" = to seek in order to find; means they sought a charge against Him of such magnitude that they could slay Him; the tense indicates they began to seek and kept it up until they finally did slay Him on the cross.
6. "Slay" = to kill in any way whatever, to put Him to death; in this we see how full of enmity (hostility) and how bloody was the purpose of the Jews; all that Jesus had done was to restore a sick man to health--a thing which the Jews would have done for their cattle on a Sabbath day, and yet they sought His life because He had done it for a sick man.
7. "Him" = "he" = Jesus, the great Physician.
8. "Because" = gives the reason they wanted to slay Him (Luke 6:7); they thought they were following the law (Exo. 31:15), but the Jews by their tradition extended the obligation of the Sabbath beyond what was intended by God; by our Lord healing this man on the Sabbath showed the Jews (even though they became very upset) what the law of God really permitted on that day--works of necessity and mercy which were lawful.
9. "Had done" = to execute; performed; did; the tense indicates He began to do these things and He kept it up.
10. "These things" = refers to acts of compassion on the Sabbath day; this is in the plural form thus not just one act; Jesus was becoming a regular Sabbath-breaker in their opinion thus they began to watch Him. (Mark 3:1-2)
11. "Sabbath day" = the seventh day (Saturday) of each week on which the Israelites were required to abstain from all work (Exo. 20:8-10); a day of rest.
12. "The" = a; every seventh day was a Sabbath day, thus there were more than one Sabbath as "a" would suggest.

V. 17

1. "But" = shows the contrast between the Jew's opinion and the truth of Jesus.
2. "Jesus" = the earthly name of God incarnate (God robed in flesh through a virgin's womb); the Saviour of mankind.
3. "Answered" = to begin to speak, but always where something has preceded (either said or done) to which the remarks refer.
4. "Them" = the Jews.

5. "My" = refers to Jesus, the Son of God.

6. "Father" = refers to God the Father of Jesus Christ.

7. "Worketh hitherto" = labours until now; works until this time; the tense is continuous; means keeps on working until now; this points out the continuous activity of God the Father; He rested on the seventh day from His work of creation because it was finished, but He has not ceased to govern it, and to carry forward by His providence His great plan on the Sabbath:

A. He causes the sun to rise.

B. He causes the grass, the trees, and the flowers to grow.

C. He causes the hinds to calves. (Psa. 29:9)

D. He causes many other things to happen even on the Sabbath day--He worketh till now.

8. "I" = Jesus the Great Physician.

9. "Work" = labor; perform good deeds of mercy and compassion; the tense is continuous.

10. In this statement Jesus puts himself on par with God and God's activity and in doing so He justifies His healing on the Sabbath. Later Jesus told the Jews that He did that which He saw the Father do. (John 8:28,38)

V. 18

1. "Therefore" = in view of what Jesus had just said.

2. "The Jews" = see notes on verse 15.

3. "Sought" = to aim at; strive after; to seek in order to find; the tense gives a graphic picture of their increased and untiring effort to kill Jesus.

4. "The more" = to a greater degree; they had already been trying to kill Him and now that desire was intensified; the use of this word shows the Jews were doing everything possible to kill Jesus.

5. "Kill" = refers to physical death; the tense means to kill Him off and be done with Him.

6. "Him" = "he" = "his" = "himself" = Jesus the Messiah.

7. "Because" = gives the reason the Jews wanted to kill Jesus.

8. "Not only" = reveals really two reasons why they wanted to kill Jesus with the second reason being the one that caused them to intensify their effort to kill Him.

9. "Had broken" = to loosen; to set at naught.

10. "The sabbath" = see notes on verse 16.

11. "But" = reveals the second reason; their first grudge that caused them to persecute Jesus (verse 16) was that He healed this man on a Sabbath day; when Jesus gave His defence (verse 17) that made the offense worse and gave the Jews a more serious charge--He made Himself equal with God; this Jesus had clearly done. (verse 17)

12. "Said" = to speak; to point out with words.

13. "Also" = indeed; indicates the second reason.

14. "God" = refers to the God of Abraham, Isaac, and Jacob, whom the Jews claimed as their God.

15. "Father" = refers to God as the Father of Jesus meaning He was made to share in God the Father's own divine nature.

16. "His" = is really "his own" = this word means that God was Jesus' Father in a sense not true of others; Jesus was the "only begotten" (John 1:14; means only one of its kind) Son of God--only One virgin born.

17. "Making" = claiming.

18. "Equal" = equal in quality.

19. The Jews understood that Jesus was claiming equality with the Father in nature and privilege and power. Jesus is equal to the Father (John 10:30) even though the Jews rejected that truth. As a result of this man's healing, the Jews came face to face with their God but they did not bow to Him. Any man who denies this truth from the heart is not saved.

20. The miracle performed now presents an opportunity for Jesus to bring a message of truth. Jesus shows three ways He was equal with the Father.

1) Equal in works. (V. 19-21)

V. 19

1. "Then" = after the Jews had determined in their heart to kill Jesus.

2. "Answered" = to begin to speak where something has preceded to which the remarks refer; Jesus being God knew what was in the heart of the Jews even though it was not spoken publicly.

3. "Jesus" = God incarnate (God robed in flesh through a virgin's womb); the Saviour of mankind.
4. "Said" = to speak.
5. "Them" = "you" = the Jews present that day; the religious leaders.
6. "Verily" = surely; truly; of a truth; spoken twice to show emphasis--Jesus is about to say something that is really, really important.
7. "I" = first "he" = Jesus.
8. "Say" = to point out with words.
9. "The Son" = Jesus the only begotten; the use of the definite article "the" = indicates there is no other like Him and that is true for He is the only One who was conceived by the Holy Ghost in a virgin's womb, therefore, there is no other like Him (Luke 1:35); by using these words Jesus is defending His equality with the Father.
10. "Can do nothing" = is not able to produce or perform one single thing "of himself" = by His own power; this means He could do nothing without it being the Father's will.
11. "But" = shows contrast between what He can and cannot do.
12. "Seeth" = discern; perceive; the tense is continuous; in His walk on earth the Son sees continually what the Father is doing (do; doeth; perform; the tense is continuous) and He copies the work of the Father.
13. "What things soever" = anything and everything; all that the Father does the Son likewise does--in work of creation, of providence, and in the government of the world.
14. Second "he" = God the Father.
15. "Likewise" = equally; in the same way; since the time Adam sinned in the garden, God the Father has been at work seeking and saving the lost; thus, the Father knows no sabbath rest in seeking the lost and neither does the Son (Luke 19:10); that is why He healed and saved this man on the Sabbath; Jesus is a chip off the block--equal with the Father.

V. 20

1. "For" = because; gives the reason Jesus was able to do what He seeth the Father do.
2. "Father" = God the Father of the Lord Jesus.
3. "Loveth" = the Greek word used here is the word for natural family feelings; we would expect Jesus to use the word "agape," as in John 3:35 which indicates the strongest love in the unity of purpose of the Father and Son in bringing salvation to

mankind; this word presents the notion of intimate friendship or fellowship; Jesus is stressing the close bond He and the Father have for each other; therefore, He used the word for love which expresses this kinship affection; the tense is continuous.

4. "The Son" = Jesus the only begotten.

5. "Sheweth" = to show; makes Him acquainted with; the tense is continuous.

6. "Him" = Jesus the Son.

7. "All things" = everything; the Father conceals nothing from the Son.

8. "Himself" = "he" = the Father.

9. "Doeth" = produces; performs; the tense is continuous.

10. "Will shew" = will appoint and direct Him to do "greater works than these" = refers to acts or deeds of greater magnitude than healing this impotent man on the Sabbath day--such as those found in verses 21-22:

A. He will raise the dead. (verse 21)

B. He will judge the world. (verse 22)

12. "That" = gives the reason these works would be done.

13. "Ye" = the Jews.

14. "May marvel" = may wonder or be amazed; the Jews did marvel but marveling is not believing, trusting, and committing; many marvel at God's goodness but are not saved.

V. 21

1. "Father" = God the Father.

2. "Raiseth up the dead" = to arouse from the sleep of death--those destitute of life; the tense is continuous; the Jews did not doubt that God had power to raise the dead because they trusted the OT Scriptures that gave at least two instances:

A. By the prophet Elijah raising the widow's son in I Kings 17:17-23.

B. By the prophet Elisha in the case of raising the Shunammite's son in II Kings 4:18-35.

3. "Quickeneth" = to restore to life; to give life; the tense is continuous.

4. "*Them*" = the dead; in italics, thus supplied by the translators.

5. "Even so" = in the same manner; by the same authority and power; Jesus again affirms He is equal with God.
6. "The Son quickeneth" = gives life to; the tense is continuous action; this may refer two things:
 - A. To Jesus raising the dead in a physical sense as He did in the case of Lazarus in John 11.
 - B. To Jesus giving spiritual life to those who are dead in trespasses and sins, as He does to all who are converted by His power. (Eph. 2:1)
7. "Whom" = whosoever.
8. "He" = the Son.
9. "Will" = desires; to purpose; He is God and He can do what He pleases and that is based on foreknowledge--the Master Potter knows His clay.

2) Equal in Judgment. V. 22

V. 22

1. "The Father" = God the Father of the Lord Jesus Christ.
2. "Judgeth" = to pronounce an opinion concerning right and wrong; implies ability to search the heart, and omniscience to understand the motives of all actions.
3. "No man" = no one including females as well as males.
4. "Hath committed" = has given; has appointed or commissioned; the tense is perfect which means a completed action in past time with existing results; thus, sometime in the past (we know not when) God the Father appointed all judgment to Jesus the Son and at present He is still subject to that appointment.
5. "All" = refers to Jesus being appointed to be the judge of all the world.
6. "Judgment" = opinion or decision given concerning a person; this is a work which none but a divine being can do, and it shows that the Son is equal to the Father.
7. "The Son" = Jesus the only begotten; the use of the definite article "the" indicates there is no other like Him and that is true for He is the only One who was conceived by the Holy Ghost in a virgin's womb; therefore, there is no other like Him. (Luke 1:35)
8. This verse does not contradict John 3:17 which states that Jesus was not sent into the world to condemn (the same Greek word for "judgeth" = in this verse) the world. Jesus came into the world to save (Luke 19:10) but one day He will be Judge and every knee

will bow to Him at the judgment. (Phil. 2:9-10) There are three things about this judgment:

- A. Will be according to truth. (Rom. 2:2)
- B. The Word of God is truth. (John 17:17; 12:47-48)
- C. Jesus is truth. (John 14:6)

3) Equal in Honor. V. 23

V. 23

1. "That" = gives the reason the Father committed all judgment to the Son.
2. "All *men*" = "*men*" is in italics thus supplied by the translators because "all" is in the masculine gender; but this includes women as well as men.
3. "Should honour" = may honor; to esteem; to reverence; to praise; the tense is continuous which means keep on honoring the Son; we honor one when we ascribe to him in our hearts words, and actions--the praise and obedience which are due him; we honor the Son when we esteem Him to be as He is:
 - A. Omnipotent--He has the power (authority) to give life. (verse 21)
 - B. Omniscience--He has the authority to judge. (verse 22)
4. "Even as" = in proportion as; in the degree that.
5. "They" = "he" = all mankind; anyone; whosoever.
6. "Honoureth not" = to dishonor; Jesus claims here the same right to worship from men the Father has; dishonoring Jesus is dishonoring the Father who sent Him.
7. "Which" = who; the Father is a person not a thing.
8. "Him" = the Son.
9. "The Son" = see notes on verse 22.
10. "The Father" = see notes on verse 22.
11. Jesus is stating He is equal with the Father in this verse because no mortal man should dare ask men to show him the honor that only God deserves. Jesus did ask because He was immortal and really God. (John 1:1)

V. 24

1. "Verily" = surely; truly; of a truth; spoken twice to show emphasis--Jesus is about to say something that is really, really important.
2. "I" = "my" = "me" = Jesus the Son of God--thus equal with God.
3. "Say" = to point out with words.
4. "You" = the Jews who sought to slay Jesus.
5. "I say unto you" = I, whose voice you now hear, whom you are misunderstanding, rejecting, and seeking to slay.
6. "He" = whosoever.
7. "Heareth" = this does not refer to the outward act of hearing with the physical ear but to perceive the sense of what is said; means to allow what has been said to make its proper impression on the mind; to obey; to hear with understanding; 16 times it is mentioned in the Scriptures "he that hath ears (or ear) to hear let him hear;" this indicates some people do not have ears (spiritual) to hear; many people outwardly hear the gospel but they neither understand nor obey it for they do not have ears to hear; the tense is continuous.
8. "My word" = refers to Jesus' doctrine--teaching; means what Jesus personalizes or speaks personally to you which produces faith. (Rom. 10:17; John 6:63)
9. "And" = conjunction which indicates it is not enough to hear Him but you must believe on Him.
10. "Believeth" = to be persuaded of; to place confidence in; to trust; commit; refers to saving faith in the heart. (Rom. 10:10)
11. "Him that sent me" = refers to the Father, who, in the plan of redemption, is represented as sending His Son to save men (John 3:17); faith in God, who sent His Son, is here represented as being connected with everlasting life but there can be no faith in Him who sent His Son, without faith also in Him who is sent.
12. "Hath" = to hold; possess; the tense is present tense which combines together the present with the future; the believer does not come into eternal life at death but he possesses it now and will continue to possess it throughout eternity.
13. "Everlasting life" = spiritual life which is endless; same Greek word is translated eternal life thus everlasting and eternal have the same meaning (some people try to make a difference between the two words but they are the same); this word itself refutes the doctrine of losing one's salvation. (John 10:27-29)
14. "Shall not come into condemnation" = this is a sure promise of eternal security for one who has truly been saved.

15. "Condemnation" = judgment; to be declared guilty of wrong doing; before one is saved he is under the condemnation of God but after he is saved there will be no condemnation upon that person because the Lord Jesus Christ bore all believers' condemnation (judgment) on the cross of Calvary.

16. "But" = shows contrast--the opposite of condemnation--is passed from death unto life.

17. "Is passed" = to pass over from one place to another; the tense is perfect tense which means a past completed action with existing results; at the point of salvation the believer passes from the state of death into the state of life and remains there.

18. "Death" = refers to being dead spiritually due to Adam's sin in the garden which resulted in all mankind being born physically in this world, spiritually dead in the sphere of trespasses and sins. (Rom. 5:12: Eph. 2:1)

19. "From" = out of that state or condition.

20. "Unto" = to come to a point, place, and time with a purpose; this could not be accomplished by man himself; it takes a work of godly sorrow--Holy Ghost conviction.

21. "Life" = refers to spiritual life--being quickened or made alive in Christ (Eph. 2:1); this is eternal or everlasting life to which there is no end.

22. At the moment a person exercises saving faith he is brought out of spiritual death into spiritual life and shall not ever come into condemnation (judgment) for his sin. What a promise! But it takes more than just claiming it as yours for assurance. You must hear with understanding and believe from the heart on Jesus as your Lord and Saviour. And no one can do that unless there has been a completed work of Holy Ghost conviction. (John 16:8-11)

V. 25

1. "Verily" = surely; truly; of a truth; spoken twice to show emphasis--Jesus is about to say something that is really, really important.

2. "I" = Jesus the Son of God--thus equal with God.

3. "Say" = to point out with words.

4. "You" = the Jews who sought to slay Jesus.

5. "I say unto you" = I whose voice you now hear, whom you are misunderstanding, rejecting, and seeking to slay.

6. Jesus then speaks of three resurrections in verses 25-29.

1) The resurrection of dead sinners. V. 25-27.

7. "The hour is coming" = the time; refers to a certain definite time the OT sacrifices had pointed to.
8. "And now is" = that certain time has arrived; Jesus was on the scene and John the Baptist had already announced His presence. (John 1:29)
9. "The dead" = those dead spiritually; sinners; unbelievers; the lost.
10. "Shall hear" = to perceive the sense of what is said; to hear with understanding; involves obeying.
11. "Voice" = corresponds to "my word" of verse 24; refers to what Jesus personalizes or speaks personally to an individual which produces faith. (Rom. 10:17; John 6:63)
12. "The Son of God" = Jesus the only begotten; the use of the definite article "the" indicates there is no other like Him and that is true for He is the only One who was conceived by the Holy Ghost in a virgin's womb; therefore, there is no other like Him (Luke 1:35); these words continue to declare to the Jews that Jesus was equal with God.
13. "They" = whosoever.
14. "That hear" = receive understanding and obey the gospel; this takes the completed work of Holy Ghost conviction called the "sanctification of the Spirit" in I Peter 1:2 and II Thess. 2:13.
15. "Shall live" = shall have spiritual life--eternal life.

V. 26

1. "For" = gives the reason dead sinners shall live.
2. "Father" = God the Father of the Lord Jesus Christ.
3. "Hath life" = has life; the tense is continuous; therefore, He will never cease to have life.
4. "In himself" = life in God is not derived from any other being; our life is derived from God. (Gen. 2:7)
5. "So" = in a manner like His; this word corresponds to "as" implying that one is the same as the other; life in the one is the same, and possessed in the same manner as in the other.
6. "He" = God the Father.

7. "Hath given" = to give something to someone; refers to the Living God possessing life wholly in Himself and bestowing this power of life to the Son as already stated in John 1:3; the tense is point action which states a historical fact.

8. "The Son" = Jesus the only begotten; the use of the definite article "the" indicates there is no other like Him and that is true for He is the only One who was conceived by the Holy Ghost in a virgin's womb; therefore, there is no other like Him. (Luke 1:35)

9. "To have life" = refers to the right or authority of imparting life to others, whether dead in their graves or in their sins.

10. "In himself" = He has control of it and can exercise it as He will.

V. 27

1. "And" = "also" = conjunctions showing that the Father also has given the Son the authority to execute judgment as well as resurrect dead sinners to life.

2. "Hath given" = to give something to someone; the tense states a historical fact.

3. "Him" = "he" = the Son.

4. "Authority" = power; implies all that is necessary to execute judgment--all the physical power to raise the dead, to investigate the actions and thoughts of the life, and all the moral right or authority to sit in judgment on the creatures of God and to pronounce their doom.

5. "Execute judgment" = to carry out judgment--to judge; the tense is continuous.

6. "Because" = gives the reason He is able to execute judgment.

7. "Son of man" = refers to Jesus, the Son of God, having a human nature; the judge of men must partake of human nature Himself because one who has experienced our infirmities and possesses our nature would be thought by those who are judged to be better qualified than one in a different nature; Jesus understands us because He is the Son of man as well as the Son of God. (Heb. 2:14; 4:15)

2) The Resurrection of life. V. 28-29a.

V. 28

1. "Marvel" = to wonder; to be astonished; negated by "not."

2. "At this" = at this thing, referring to Jesus having authority or power to raise a dead sinner to life.

3. "For" = introduces something else that would cause them to be astonished.
4. "The hour is coming" = the time is approaching or will be; refers to two definite specific times when those in the graves will hear His voice; these two times will be 1000 years apart. (I will deal more with this in the next verse.)
5. "In the which" = refers to the hour (specific time) that is coming.
6. "All that are in the graves" = all the dead, of every age and nation (saved or lost) though they have returned to their native dust and perished from human view, the Lord sees them and can regather their remains and raise them up to face Him.
7. "Shall hear his voice" = when the Lord speaks, whoever or whatever when He speaks, hears and obeys no matter what state they are in (Mark 4:41; John 11:43-44); this will be a wonderful display of almighty power.
8. "His" = the Son.

V. 29

1. "And shall come forth" = refers to all in the graves of verse 28 will come out of their graves.
2. Our Lord contrasted those who do good with those who have done evil.
3. "They" = the ones.
4. First "done" = to accomplish; the tense indicates to do a thing once for all.
5. "Good" = upright and honorable; the Word of God declares "there are none good" (Rom. 3:12); the only thing good one can do is to hear and believe which is only made possible by the work of the Holy Spirit; this word coupled with "done" indicates salvation for that is what salvation is--a one time thing--once for all time never to be repeated again.
6. "Resurrection of life" = refers to the body of the saved being raised out from among the dead (the lost) when it will be united with the soul and spirit of that person and live eternally with the Lord; this is what we call "the rapture" which is not a Bible word but a Bible principle found in I Thess. 4:16-17; this is called the first resurrection (Rev. 20:5-6); also this is called resurrection of the just in Luke 14:14.

3) The resurrection of damnation. V. 29b.

7. Second "done" = different word from the first; means to busy one's self about and to do continually or repeatedly; refers to continuing in evil because of unbelief.

8. "Evil" = wicked; worthless; this word coupled with "done" refers to those who rejected the light God has so graciously given them (John 1:9; Rom. 1:20 = light of creation; Psa. 19:1-4a); unbelief is wicked.

9. "Resurrection of damnation" = raised up to be condemned or damned; in fact this is the object or reason of raising them up.

10. "Damnation" = the sentence passed on one by a judge; applies only to the judgment pronounced by God on the wicked; this is the great white throne of judgment which is 1000 years after the resurrection of life (Rev. 20:5-15); these shall be condemned to everlasting punishment (Mat. 25:46); they shall be punished with everlasting destruction (II Thess. 1:7-9); it is said that the unjust one is reserved unto the day of judgment to be punished (II Peter 2:9); there is no account of redemption in hell--no Saviour, no Holy Spirit, no offer of mercy there.

11. Daniel 12:2 speaks of these two resurrections in the same verse.

V. 30

1. "I" = Jesus refers to Himself in the first person after referring to Himself as "the Son" since verse 19; here Jesus basically repeats the statement made in verse 19; He did not want these Jews to misunderstand what He was saying = "I am the Son I have been speaking of and I am equal with the Father."

2. "Can do nothing" = not able to produce or perform one single thing "of mine own self" = by my own power; this means He could do nothing without it being the Father's will.

3. "As I hear" = to understand; perceive the sense of what is said; the tense is continuous; refers to those things the Father had showed Him (verse 20) and taught Him as John 8:28 brings out.

4. "Judge" = determine and decide; to be able to pronounce an opinion concerning right and wrong; implies the ability to search the heart, and omniscience to understand the motives of all actions.

5. "My" = "I" = "mine" = "me" = Jesus.

6. "Judgment" = opinion or decision given concerning a person; this is a work which none but a divine being can do, and it shows Jesus is equal to the Father.

7. "Is just" = righteous.

8. "Because" = introduces the reason His judgment is righteous; the reason is plain--"I seek not mine own will but the will of the Father which hath sent me."

9. "Seek" = to seek in order to find; the tense is continuous.

10. "Will" = what one wishes or has determined shall be done; Jesus did not want to do what He desired but what the Father had determined should be done; a great example of this was in the garden of Gethsemane in Luke 22:42; in reality Jesus' will was what the Father willed.

11. "The Father" = God, the Father of Jesus Christ.

12. "Which" = who; the Father is a person not a thing.

13. "The Father which hath sent me" = refers to the Father, who in the plan of redemption, is represented as sending His Son to save men. (John 3:17)

14. The Jews understood that Jesus was saying that He was equal with God but they rejected that as being true. Jesus knowing that, proceeds to give a five-fold witness of Himself.

1) The witness of Jesus Himself. V. 31

V. 31

1. "If" = third class conditional sentence which is undetermined with the prospect of determination.

2. "I" = "myself" = "my" = Jesus; the emphasis is on "I" which means "I alone with no other witness;" the law did not admit a man to testify in his own case but required two witnesses. (Deut. 17:6; 19:15)

3. "Bear witness" = to give a first hand detailed account of what one has seen, heard, or experienced; to give evidence.

4. "Witness" = testimony; evidence.

5. "True" = worthy of belief; established by suitable evidence; negated by "not."

6. What Jesus said concerning Himself was true yet He admitted it was not sufficient testimony alone. The Jews had a right to expect that His statement, that He was equal with the Father, would be confirmed by other evidence. (John 8:12-18; "bear record" in verse 14 is the same word as "bear witness" here.

V. 32

1. "Another" = another of the same kind.

2. "Me" = "I" = Jesus.

3. "He" = God the Father; this is not referring to John the Baptist who is mentioned in the next verses; the Father's witness is spoken of in greater detail in verses 37-38.

4. "Beareth witness" = to give evidence; the tense is continuous.

2) The witness of John the Baptist. V. 33-35

V. 33

1. "Ye" = the Jews conversing with Jesus, some of whom were probably the ones who sent the committee to question John or was among the number who went to question him in John 1:19.

2. "Sent" = to order to go to a place appointed; the Greek indicates an official and permanent fact; therefore, the witness of John the Baptist was recognized as trustworthy by the Sanhedrin.

3. "John" = "he" = John the Baptist.

4. "Bare witness" = to give evidence of; the Greek reveals the permanent and abiding value of John's testimony concerning Christ; this is the purpose of John the Baptist's mission. (John 1:7)

5. "Truth" = what is true in any matter under consideration; the Greek has the definite article "the" thus referring to Jesus. (John 14:6)

V. 34

1. "But" = shows contrast.

2. "I" = Jesus.

3. "Receive not testimony from man" = I do not depend on the testimony of men for the proof of my Messiahship, nor do I pride myself on the commendation or flattery of men.

4. "These things I say" = refers to the testimony of John brought up by Jesus to these Jews (ye); John's testimony was a clear, honest, and satisfactory answer to the Jews' questions in John 1:19-27.

5. "That" = gives the reason for Jesus saying these things unto these Jews--that they might be saved.

6. "Saved" = to be delivered from the penalty of sin; justified; had they believed what John had said they would have believed in Jesus as the Messiah and would have been saved.

V. 35

1. "He" = "his" = John the Baptist.
2. "Was" = the tense indicates John had been cast into prison before this; therefore, his public ministry had ceased. (Mat. 14:3-4)
3. "Light" = lamp; this is not the same word translated "light" in John 1:4,5 where it means the source of light of which Jesus is; here it refers to a light that is lit up or kindled artificially from oil; the saints, John the Baptist included, have no light of their own; they must get their light from the source of light--the Son; a teacher is often called a light because he guides or illuminates the minds of others (Rom. 2:19); described as a burning and shining light.
4. "Burning" = indicates a lamp lit up, burns with a steady lustre.
5. "Shining" = not dim; not indistinct; these expressions mean John's doctrines were clear, distinct, and consistent.
6. "Ye" = the Jews who were upset with Jesus.
7. "Were willing" = to take delight in; have pleasure; indicates they went out voluntarily; this shows that some of those Jesus was speaking to were among the multitudes that came unto John in the wilderness in Mat. 3:7-8; one writer said, "the Jews were attracted to John like moths to a candle."
8. "Season" = denotes a short time; they did it, as many others do, while he was popular, and it was the fashion to follow him.
9. "Rejoice" = to be exceeding glad.
10. Second "light" = refers to his doctrine and message; they even admitted he was a distinguished prophet and perhaps rejoiced that John professed to be sent to introduce the Messiah, until they found out that he bore testimony to Jesus of Nazareth and they couldn't handle that, so they turned against him.
11. Something new has drawing power, for people want their emptiness filled, but many are not willing to pay the price.

3) The witness of Jesus' works. V. 36

V. 36

1. "But" = introduces another witness which is more than what is required by law. (Deut. 17:6; 19:15)

2. "I" = "me" = Jesus the Messiah.
3. "Greater witness" = refers to a stronger, more decisive evidence; good as the witness of John was, Christ has a superior witness.
4. "John" = John the Baptist.
5. "Works" = acts; deeds; refers to the miracles--healing the sick and raising the dead.
6. "The Father" = God the Father of Jesus Christ.
7. "Hath given me" = hath committed to me, or appointed me to do; refers to certain things the Father intrusted in Jesus' hands to accomplish.
8. "To finish" = to complete; to carry through completely; applies to the termination of anything; this Jesus did. (John 17:4; 19:30)
9. "The same works that I do" = "do" means to perform, carry out, or execute; the tense is continuous; Jesus was busy doing what the Father gave Him to do.
10. "Bear witness" = to give evidence; the tense is continuous.
11. "Of" = concerning.
12. "That the Father hath sent me" = refers to the miracles Jesus was performing which showed that He was sent from God for even Nicodemus admitted that (John 3:2); also none but God could perform them and He would not give such power to anyone whose life and doctrines He did not approve.
13. These works were more decisive proof than the testimony of John because John did no miracles. (John 10:41) Also the miracles (works) which Jesus worked were such no man or angel could work.
14. He that could raise the dead (of which Jesus had just spoken of in verses 25-29) must have all power and He who commissioned Jesus therefore must be God.

4) The witness of the Father. V. 37-38

V. 37

1. "The Father" = God the Father of the Lord Jesus Christ.
2. "Himself" = refers to the direct witness of the Father; this is not referring to the voice of the Father at His baptism (Mark 1:11), nor at the transfiguration (Mark 9:7), nor even at the time of the visit of the Greeks. (John 12:28)
3. "Which" = who; God the Father is a person not a thing.

4. "The Father which hath sent me" = refers to the Father, who in the plan of redemption, is represented as sending His Son to save men. (John 3:17)
5. "Hath borne witness" = to give evidence of; He did that by the miracles which Jesus had performed; the tense is perfect which indicates a completed action in the past and continuing to the time of this statement.
6. "Me" = Jesus the Son.
7. "Ye" = the Jews who were conversing with Jesus.
8. "His" = the Father.
9. "Neither" = not.
10. "Heard" = to consider what has been said; understand; used in the sense to obey.
11. "Voice" = refers to an intelligible language.
- 12 "At any time" = ever; when the Father spoke at Jesus baptism, and at His transfiguration, and to the Greeks in John 12:28-29 they never heard an intelligible language as verse 29 brings out.
13. "Nor seen his shape" = refers to the visible manifestation of Himself or to the appearance which He assumed as He spoke to Moses in Num. 12:8; Jesus does not deny here that God had appeared, but He says they had not seen--that is, they had not paid attention to, or regarded, the appearance of God.

V. 38

1. "Ye" = "you" = the Jews conversing with Jesus.
2. "His" = "he" = God the Father.
3. "Have not his word abiding in you" = refers to the fact that these Jews did not regard or obey the revelation of the OT.
4. "Whom" = "him" = Jesus the Messiah.
5. "Believe" = to think to be true; to be persuaded of; to place confidence in; negated by "not;" the tense is continuous.

5) Witness of the Scriptures. V. 39-40

V. 39

1. "Search" = to examine thoroughly; to search diligently or anxiously; means a diligent, faithful, anxious investigation; Paul said you're noble to do so. (Acts 17:11)
2. "Scripture" = the OT Scriptures since that was all that was written at this time.
3. "Them" = "they" = Scriptures.
4. "Ye" = the Jews who were conversing with Jesus.
5. "Think" = suppose; to be of opinion.
6. "Have" = possess.
7. "Eternal life" = everlasting life; ageless or endless life, beginning at the point of salvation and lasting forever; really this is sharing in the life of God in Christ (I John 5:12); its source and origin is in the life of God Himself.
8. "Testify of me" = bear witness to the Messiah; predict His coming, and the manner of His life and death.

V. 40

1. "Ye" = the Jews conversing with Jesus.
2. "Will" = determined; to purpose; to be resolved; negated by "not."
3. "Will not come to me" = not because they cannot but because they would not.
4. "Me" = Jesus.
5. "That ye might have life" = life is in Christ Jesus not in observance of the law on which they depended; refers to eternal life.
6. These five witnesses more than met the requirements of the law.

V. 41

1. "I" = Jesus.
2. "Receive not honour from men" = I do not depend on the honor men give me for proof of my Messiahship nor do I pride myself on the commendation or flattery of men.
3. "Honor" = glory; refers to boasting or bragging.
4. "Men" = refers to the human race, both males and females.

V. 42

1. "I" = Jesus.
2. "Know" = refers to the knowledge of personal experience; the tense is perfect which means, "I have come to know in the past and I still know."
3. "You" = "ye" = the Jews conversing with Jesus.
4. "Have not" = do not possess.
5. "Love" = agape; God kind of love; kind that only God can produce; refers to love toward God.
6. "In you" = in your heart.

V. 43

1. "I" = "my" = "me" = Jesus.
2. "I am come in my Father's name" = means by the authority of God.
3. "Ye" = the Jews conversing with Jesus.
4. "Receive" = to make one's own; refers to following and obeying; negated by "not."
5. "If" = in case; this is a third class, conditional sentence which means the condition is undetermined but with prospect of determination.
6. "Another" = "his" = "him" = refers to another teacher who comes "in his own name" = refers to a false teacher setting up himself, and not even pretending to have a divine commission.
7. "Him ye will receive" = you will follow, or obey him as a teacher.
8. Similar prophecies occur in Mark 13:6,22. All are general in character like the Antichrist in II Thess. 2:8-12. These Messianic upstarts all come "in their own name."

V. 44

1. "How can ye believe?" = the emphasis is on "ye" = ye being what ye are; the Jews conversing with Jesus.
2. "Can" = to be able.

3. "Believe" = to be persuaded; place confidence in; commit; trust.
4. "Which" = who; these Jews are people not things.
5. "Receive" = to take upon one's self.
6. "Honour" = glory; praise.
7. "One of another" = reciprocally; mutually; practical both ways.
8. "Seek" = aim at; strive after; to seek in order to find; negated by "not."
9. "Only" = alone; implies our God is the only God.
10. "That *cometh* from God only" = implies that the Jews had made for themselves gods by seeking glory from men; the seeking of human honor is a form of self idolatry.

V. 45

1. "Think" = suppose; to be of the opinion; negated by "not."
2. "I" = Jesus.
3. "Accuse" = to make an accusation.
4. "You" = "ye" = the Jews conversing with Jesus.
5. "The Father" = God the Father of the Lord Jesus.
6. "One" = "Moses" = "whom" = he (as a human instrument) wrote the first five books of the Bible and his writings accused or reproved the Jews but they were disobedient and rebellious.
7. "Trust" = to hope; the tense if perfect which means a past completed action with existing results; indicates these Jews at a point in the past time had put their hope in Moses as a safe resting place, and they remained in a settled situation of hope in Moses.
8. Jesus unveiled the fallacy of that kind of thinking.

V. 46

1. "For had ye believed Moses" = this proves they did not really believe Moses; Moses would not have had an occasion to accuse them if they had believed him.
2. "Ye would have believed me" = this is a natural consequence of believing Moses; this is a second class conditional sentence determined as unfulfilled.

3. "For he wrote of me" = gives the reason they would have believed Jesus if they had really believed Moses for He made clear the coming of the Christ (Messiah) as well as His nature and work. (Deut. 18:15-18)

4. "He" = Moses.

5. "Me" = Jesus the Messiah.

V. 47

1. "But" = shows the opposite of the preceding verse; the negative is stated here while the positive is given in verse 46; repetition is effective for instruction and emphasis.

2. Summary of this verse: If you do not accept what he has written which you profess to believe, it is not to be expected that you will believe what I am telling you. If they had really believed Moses' writings, they could also believe that Jesus was who He said He was.

3. "His" = Moses.

4. "My" = Jesus the Messiah.

5. "Writings" = first five books of the OT.

6. "Words" = speech; discourse; that which is uttered or spoken.

This book is provided free of charge by:
New Hope Baptist Church
1661 Griggstown Road
Calvert City, KY 42029
270-527-3864

DISCLAIMER:

These notes were condensed and compiled after several hours of study. I do not claim originality, nor do I claim that they are correct as to grammar and typing. Our sincere desire is that they may be of help to others. Please overlook any errors. If our church can be of any help to you please let us know.

Edgar Lee Paschall, Pastor
edgarleepaschall@juno.com